While there is no direct citation linking the **Neurodivergent Scale for Interacting with Robots (NSIR)** to **Nadine Changfoot's** 2004 work, their connection lies in the **epistemological shift** from "objective" medical observation to the **subjective lived experience** of a marginalized group.

1. The Dialectical Self and the Human-Robot Bond

Changfoot's work centers on Hegel's **Master-Slave dialectic**, which explores how self-consciousness is achieved through the recognition of an "Other". In Hegel's view, true self-consciousness requires mutual recognition—a "double self-consciousness".

The **NSIR scale** applies this dialectic to the interaction between a neurodivergent person and a robot. Several items on the scale mirror this search for recognition and connection:

- **Item 1:** "The robot is more like me than anyone else I know". This reflects a moment of **identification** where the user finds a "self" in the "other" (the robot).
- **Item 3:** "I think I can share my thinking with the robot without speaking". This suggests a form of **intersubjectivity** where the user believes the robot recognizes their inner life.
- **Item 5:** "My robot can tell what I am feeling". This directly relates to Hegel's idea of needing an external witness to validate one's internal state.

2. Feminist Standpoint Theory and "Neurodivergent Standpoints"

Changfoot argues for a **Feminist Standpoint**, which claims that marginalized groups have a unique and potentially superior "vantage point" for understanding social reality because they exist as "outsiders within".

The NSIR functions as a tool for capturing a **"Neurodivergent Standpoint"** in technology:

- **Challenging the "God's Eye View":** Conventional robotics often views neurodivergence as a "deficit" to be fixed. Changfoot's standpoint theory argues that research should instead start from the lives and experiences of the marginalized.
- **Social Comfort and Trust:** Items like **Item 7** ("I feel comfortable undressing in front of my robot") and **Item 8** ("I believe that my robot is the same with me as it is with anyone") emphasize **Social Comfort/Trust Safety** over clinical utility. This prioritizes the user's subjective safety over the developer's objective goals, aligning with the "Strong Objectivity" mentioned in standpoint theory.

3. Summary of Application

Concept in Changfoot (2004)	Application in NSIR (2025)
Hegelian Recognition	The user finds a "mirror" in the robot's predictable and non-judgmental nature (Items 1, 5).

Concept in Changfoot (2004)	Application in NSIR (2025)
Epistemic Privilege	The scale values the *user's* perception of the bond rather than a doctor's observation of "symptoms".
Dialectical Self	The relationship is not static; it involves a "forever" commitment (Item 4) that shapes the user's identity.
Resistance to Marginalization	By measuring "Social Comfort" (Factor 1), the scale acknowledges the robot as a safe space from a world that often pathologizes neurodivergent bodies.

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In essence, if Changfoot's work is about **shifting the foundations** of how we know the self through the "other," the NSIR provides the empirical data to show how neurodivergent individuals use robots as those "others" to build a sense of connection and safety.